

Rev. Wm Ingraham N.Y.

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Historical.

CONSTITUTION AND CANONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

[CONTINUED FROM PAGE 92.]

CANON XIII.

OF THE LEARNING OF THOSE WHO ARE TO BE ORDAINED

The first canon on this subject was made in 1789.

1789. No person shall be ordained in this church, until he shall have satisfied the bishop and the two presbyters, by whom he shall be examined, that he is sufficiently acquainted with the New Testament in the original Greek, and can give an account of his faith in the Latin tongue, either in writing or otherwise, as may be required: unless it shall be recommended to the bishop, by two-thirds of the State Convention to which he belongs, to dispense with the aforesaid requisition in whole or in part; which recommendation shall only be for good causes moving thereto, and shall be in the following words, with the signature of the names of the majority of such convention.

We whose names are underwritten, are of opinion, that the dispensing with the knowledge of the Latin and Greek languages, (or of either of them, as the case may be,) in the examination of A. B. for holy orders, will be of use to the Church of which we are the Convention, in consideration of other qualifications of the said A. B. for the gospel ministry.

Premising that the study of the canons on the subject now before us, should be pursued in connexion with that of "candidates for orders" already presented to the reader in Canon IX., we proceed to remark, that although standing committees had been introduced in July of this year

yet at the session in October, 1789, when the canon before us was passed, the dispensing power was not confided to the Standing Committee, but to the Convention. For this, two reasons may be assigned—First, Standing Committees had not yet been appointed in all the dioceses, under the law of July: and secondly, it may have been thought that the judicious exercise of the dispensing power, was so important to the Church, that the general legislature did not deem it prudent to confide it to any other hands, than those of a majority of the state Convention.

In 1792, the canon was altered for the purpose of requiring something more than a knowledge of Latin and Greek only, and it was then enacted as follows:

1792. No person shall be ordained in this Church, until he shall have satisfied the bishop, and the two presbyters by whom he shall be examined, that he is sufficiently acquainted with the New Testament in the original Greek, and can give an account of his faith in the Latin tongue, either in writing or otherwise, as may be required: and that he hath a competent knowledge of moral philosophy, church history, and the belles lettres, and hath paid attention to rhetoric and pulpit eloquence, as the means of giving additional efficacy to his labors; unless it shall be recommended to the bishop by two-thirds of the State Convention to which he belongs, to dispense with the aforesaid requisition in whole or in part: which recommendation shall only be for good causes moving thereto, and shall be in the following words with the signature of the names of the majority of such convention:

We whose names are underwritten, are of opinion, that the dispensing with the knowledge of the Latin and Greek languages, [or either of the other requisites specified in the canon, as the case may be,] in the examination of A. B. for holy orders, will be of use to the church of which we are the convention, in consideration of other qualifications of the said A. B. for the gospel ministry.

It will here be remarked, that the recommendation to dispense must still come from the Convention: and as Standing Committees were now appointed in all the dioceses, it strengthens the opi-

nion already expressed, that the General Convention looked upon the power as of too much importance to be exercised by any authority less than that of the State Convention.

Whether, as State Conventions usually met but once in a year, inconveniences were found to result in the unnecessary delay of candidates, or whether some other cause led to the measure, so it was, that in three years more the law was again altered, by granting to the Bishop alone the sole power of dispensation without reference to Convention or Standing Committee. This was done by the 4th Canon of 1795.

1795. No person shall be ordained in this Church, until he shall have satisfied the bishop and the two presbyters by whom he shall be examined, that he is well acquainted with the Holy Scriptures, can read the New Testament in the original Greek, and give an account of his faith in the Latin tongue: and that he hath a competent knowledge of natural and moral philosophy, and church history, and hath paid attention to composition and pulpit eloquence, as means of giving additional efficacy to his labors; unless the Bishop shall judge it proper to dispense with the above requisites in part, in consideration of certain other qualifications in the candidate, peculiarly fitting him for the Gospel ministry.

The seventh canon of the year 1789 is hereby rescinded.

The Church had now put herself in a situation fairly to try, and settle by actual experience, the question in whose hands the power of dispensation might best be trusted. The fourth canon of 1799 gives us the result.

1799. Whereas, by the canon of 1795, entitled "of the learning of those who are to be ordained;" a power is vested in the Bishops, of dispensing with certain enumerated requisites in part, which power is not only too indefinitely expressed, but may be abused, so much, therefore, of the said canon as authorizes Bishops to dispense with any of the qualifications required in candidates for holy orders, is hereby repealed.

It is impossible to read this canon and not perceive in it the apprehension of the Convention as to the exercise of the dispensing power. It had before been confided to State Conventions and the bishop; afterward, State Conventions were deprived of the right, and it was given to the bishop

only; and here it is expressly taken from the bishops, and given to no one. While this canon remained the law of the Church, no person could lawfully be ordained without full qualifications as to learning. This surely intimates the very strong jealousy felt on the subject of a duly qualified ministry. It was, however, too rigid to say that in no case should any one come into the ranks of the clergy without full compliance with the terms prescribed as to learning; there might be such instances when by such rigor the Church would be a loser: in fact, some very excellent and eminently useful clergymen, have been among those who have been ordained under dispensations as to learning.

The law was probably felt to be too strict, and accordingly was modified in 1801.

1801. The Bishop of this Church, in any State, with the advice and consent of *all* the clerical members of the Standing Committee of his diocese, may dispense with the knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, which are required by the 4th canon of 1795.

Here though the door was once more opened, the sensitiveness existing on the point of admission through it, is very apparent: for a *unanimous* vote of the clerical members of the Standing Committee is made necessary; any one clergyman out of three or four had the power of exclusion. This is the first time in which the advisory office of the Standing Committee is intimated; it was positively declared to be "a council of advice," by canon, in 1808.

The next law on this subject, was that adopted at the general revision of the canons in 1808.

1808. No person shall be ordained in this Church until he shall have satisfied the bishop and the presbyters by whom he shall be examined, that he is well acquainted with the Holy Scriptures, can read the New Testament in the original Greek; is adequately acquainted with the Latin tongue, and that he hath a competent knowledge of natural and moral philosophy, and Church history, and hath paid attention to composition and pulpit eloquence, as means of giving additional efficacy to his labors. It is also declared to be desirable that every candidate for orders should be acquainted with the Hebrew language. But the Bishop, with the advice and consent of *all* the clerical members of the Standing Committee of his diocese, may dispense with the knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, in consideration of certain other qualifications in the candidate, peculiarly fitting him for the Gospel ministry.

The next law was made in 1832.

1832. No person shall be ordained in this Church until he shall have satisfied the Bishop and the Presbyters by whom he shall be examined, that he is well acquainted

with the Holy Scriptures, can read the Old Testament in the Hebrew language, and the New Testament in the original Greek, and is adequately acquainted with the Latin tongue; and that he hath a competent knowledge of Natural and Moral Philosophy and Church History, and hath paid attention to Composition and Pulpit Eloquence, as means of giving additional efficacy to his labors; unless the Bishop, with the consent of the majority of the Clerical members of the Standing Committee of his Diocese, has dispensed with the knowledge of the Latin and Greek languages, and other branches of learning, not strictly ecclesiastical, in consideration of other qualifications for the gospel ministry, as are set forth in the 4th section of Canon ix. The dispensation with a knowledge of the Hebrew language to be regulated as in Canon ix.

A majority merely of the clerical members of the Standing Committee, instead of the whole, are here made competent to give the requisite consent. Advice is not what is here desired of them; on this subject however we refer to our previous remarks under canon ix.* The present law of the church is to be found in Canon v. of 1838.

1838. SECT. 1. No person shall be ordained in this Church until he shall have satisfied the bishop and the presbyters by whom he shall be examined, that he is well acquainted with the Holy Scriptures, can read the Old Testament in the Hebrew language, and the New Testament in the original Greek; is adequately acquainted with the Latin tongue, and that he hath a competent knowledge of Natural and Moral Philosophy, and Church History, and hath paid attention to composition and pulpit eloquence, as means of giving additional efficacy to his labors; unless the Bishop, with the consent of the Standing Committee of his diocese, has dispensed with the knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, in consideration of such other qualifications of the Gospel Ministry as are set forth in the fourth section of Canon VI. The dispensation, with a knowledge of the Hebrew language, to be regarded as in Canon VI.

SECT. 2. The thirteenth canon of 1832 is hereby repealed.

The change made by this canon, consists in the requirement that *all* the members of the Standing Committee, both clerical and lay, shall consent to a dispensation.

CANON XIV.

OF THE PREPARATORY EXERCISES OF A CANDIDATE FOR DEACONS' ORDERS.

The first canon on this subject, passed in 1795 was in these words:—

*Vide Ante, p. 86.

1795. Every candidate for the ministry shall give notice of his intention to the bishop, or to such body as the Church in the state in which the candidate resides, may have appointed to superintend the instruction of candidates for holy orders, at least one year before his ordination. And if there be a bishop within the State or district where the candidate resides, he shall apply to no other bishop for ordination, without the permission of the former. And the said candidate shall pass through the preparatory exercises which the bishop or such body aforesaid may appoint: such as composing of theses, homilies or sermons, one or more to be delivered either publicly or privately, in his or their presence, at such time or times as may be appointed by the authority aforesaid.

And this canon shall be in force from and after the first day of January next.

This canon has already been placed before the reader, as the first relating to candidates for orders: * its repetition here, could not, however, well be avoided, as the latter part of it has reference to the subject now before us.

At the revision of the Canons in 1808, the following was passed:

1808. There shall be assigned to every candidate for deacon's orders four different examinations, at such times and places as the Bishop to whom he applies for orders shall appoint. And if there be a Bishop within the State or Diocese where the candidate resides, he shall apply to no other Bishop for ordination without the permission of the former. The examinations shall take place in the presence of the Bishop or as many Presbyters as can conveniently be convened, on the following studies prescribed by the Canons, and by the course of study established by the House of Bishops.

At the first examination—on some approved treatises on natural philosophy, moral philosophy and rhetoric, and the Greek Testament; and he shall be required to give an account of his faith in the Latin tongue. At the second examination—on the books of Scripture; the candidate being required to give an account of the different books, and to explain such passages as may be proposed to him. At the third examination—on the evidences of Christianity, and systematic divinity. And at the last examination—on Church history, ecclesiastical polity, the Book of Common Prayer, and the Constitution and Canons of the Church, and of the Diocese or State for which he is to be ordained. In the choice of books on the above subjects, the candidate is to be guided by the course of study es-

* Vide Ante Canon ix.

1832. established by the House of Bishops. At each of the forementioned examinations he shall produce and read a sermon or discourse, composed by himself on some passage of Scripture previously assigned him; which sermon or discourse shall be submitted to the criticism of the Bishop and Clergy present. And before his ordination, he shall be required to perform such exercises in reading, in the presence of the Bishop and Clergy, as may enable them to give him such advice and instructions as may aid him in performing the service of the Church, and in delivering his sermons with propriety and devotion.

If the candidates should not reside convenient to the residence of the Bishop, the Bishop may appoint some of his Presbyters to conduct the above examinations; and a certificate from these Presbyters, that the prescribed examinations have been held accordingly, and satisfaction given, shall be required of the candidate. Provided that, in this case, the candidate shall, before his ordination, be examined by the Bishop and some of his Presbyters on all the above named studies.

In a Diocese where there is no Bishop, the Standing Committee shall act in his place for the purpose of carrying into effect this Canon; and in this case the candidate shall be examined by the Bishop to whom he applies for orders and his Presbyters, on the studies prescribed by the Canons.

A Clergyman who presents a person to the Bishop for orders as specified in the Office of Ordination, without having good grounds to believe that the requisitions of the Canons have been complied with, shall be liable to ecclesiastical censure.

In our remarks under the ninth canon, we have stated upon the authority of Bishop White, that one purpose of the canon of 1820, on the subject of candidates, was to require of them, previous to admission as candidates, evidence that the applicant was acquainted with those subjects prescribed for his first examination, to be admitted to deacons' orders; and we have there referred to the canon now before us, as showing that the object was lost sight of, for here the candidate is still required to undergo a second examination on the same topics.* It was probably an oversight, but had it been the result of design, it had been wise; for the second examination can do no harm to him, who has deservedly obtained a diploma from a college, or a certificate from some literary institution; and he who, without merit, has obtained such a diploma or certificate should be made to deserve it before he is ordained.

The law of the church on this subject at present, is to be found in the Canon of 1832, which is as follows:—

* Vide Ante, p. 72.

SECT. 1. There shall be assigned to every candidate for Deacons' orders, four different examinations, at such times and places as the Bishop to whom he applies for orders shall appoint. The examinations shall take place in the presence of the Bishop and two or more Presbyters, on the following studies prescribed by the Canons, and by the course of study established by the House of Bishops. At the first examination—on some approved treatises on Natural Philosophy, Moral Philosophy, and Rhetoric, and in the Hebrew Bible, the Greek Testament, and the Latin tongue. At the second examination—on the books of Scripture; the candidate being required to give an account of the different books, and to explain such passages as may be proposed to him. At the third examination—on the Evidences of Christianity, and Systematic Divinity. And at the last examination—on Church History, Ecclesiastical Polity, the Book of Common Prayer, and the Constitution and Canons of the Church, and of the Diocese for which he is to be ordained. In the choice of books on the above subjects, the candidate is to be guided by the course of study established by the House of Bishops. At each of the forementioned examinations he shall produce and read a sermon or discourse, composed by himself, on some passage of Scripture previously assigned him, which, together with one other sermon or discourse on some passage of Scripture selected by himself, shall be submitted to the criticism of the Bishop and Clergy present. And before his ordination, he shall be required to perform such exercises in reading, in the presence of the Bishop and Clergy, as may enable them to give him such advice and instructions as may aid him in performing the service of the church, and in delivering his sermons with propriety and devotion.

SECT. 2. The Bishop may appoint some of his Presbyters to conduct the above examinations; and a certificate from these Presbyters that the prescribed examinations have been held accordingly, and satisfaction given, shall be required of the candidate. Provided that, in this case, the candidate shall, before his ordination, be examined by the Bishop, and two or more Presbyters, on the above-named studies.

SECT. 3. In a Diocese where there is no Bishop, the Standing Committee shall act in his place in appointing the examining Presbyters required by this Canon; and in this case the candidate shall be again examined by the Bishop to whom he applies for orders, and two or

more Presbyters, on the studies prescribed by the Canons.

SECT. 4. A Clergyman who presents a person to the Bishop for orders, as specified in the office of Ordination, without having good grounds to believe that the requisitions of the Canons have been complied with, shall be liable to ecclesiastical censure.

The only particular, calling for remark here, is the evidence afforded by the canon, of the extreme anxiety of the church, to have ministers properly trained for their work, so far as learning in their profession is concerned. A candidate, though examined on all these topics here prescribed, by some of the presbyters appointed by the bishop, must, notwithstanding, be examined by the bishop himself, thus referring to the bishop's conscientious sense of obligation, and enforcing the apostolical injunction to "lay hands suddenly on no man."

A further evidence of solicitude is furnished in the last section of the canon, subjecting to ecclesiastical censure, any clergyman who presents a candidate for orders, without having good grounds to believe, that the requisitions of this and other canons have been complied with; and as every candidate must be presented by some clergyman, a double check is thus furnished.

It sometimes happens that we hear from the clergy, complaints of improper persons finding admission into the ministry, and a bishop may sometimes be too hastily censured for affording facilities to such admissions. The bishop can ordain no one without the assent of a Standing Committee to grant the applicant testimonials, and without having the candidate presented to him by some presbyter. The clergy, therefore, have themselves some check upon the admission of those who are unqualified, for they are subject to ecclesiastical censure if they do present without a belief, that what the canons require has been complied with: and if standing committees and individual clergymen perform faithfully their respective duties in this matter, they need have no cause of complaint.

CANON XV.

OF THE TESTIMONIALS TO BE PRODUCED ON THE PART OF THOSE WHO ARE TO BE ORDAINED.

The testimonials necessary for admission as a candidate, have already been fully considered.* Supposing the candidate to have conducted himself with propriety during his period of preparation, he must now pass his second ordeal in procuring the necessary testimonials for obtaining orders; and the mode of proceeding in this matter is now to be considered.

The first legislation on the subject is to be found in the sixth canon of

1789. Every candidate for Holy Orders shall be recommended to the Bishop by a Standing committee of the Convention of the state wherein he resides, which recommendation shall be signed by the names of a majority of the committee, and shall be in the following words:—

"We, whose names are here underwritten, testify, that A. B. for the space of three years last past, hath

* See ante Canon ix.

lived piously, soberly and honestly : nor hath he at any time, as far as we know or believe, written, taught, or held, any thing contrary to the doctrine or discipline of the Protestant Episcopal Church ; and moreover we think him a person worthy to be admitted to the sacred order of

In witness whereof, we have hereunto set our hands. Dated the _____ day of _____ in the year of our Lord _____."

But before a Standing Committee of any state shall proceed to recommend any candidate, as aforesaid, to the Bishop, such candidate shall produce testimonials of his good morals and orderly conduct for three years last past, from the ministers and vestry of the parish where he has resided, or from the vestry alone, if the parish be vacant : a publication of his intention to apply for holy orders having been previously made by such minister or vestry. In every state in which there is no Standing Committee, such committee shall be appointed at its next ensuing convention ; and in the mean time, every candidate for holy orders shall be recommended according to the regulations or usage of the church in each state, and the requisitions of the bishop to whom he applies.

There is one clause in this canon, it will be observed, which requires that the minister or vestry of the parish where the candidate resided, should make publication of the candidate's intention to apply for orders, previous to such application. The book of common prayer, with the ordinal, as it now stands, had not then been fully adopted by the American Church, and this previous publication was probably designed to serve the end it had in view, in the invitation which the bishop now gives at ordinations to any one present to make known valid objections to the person about to be ordained.

The next canon on the same subject was made in 1792.

1792. In regard to the first certificate required in favor of a bishop elect, by the second canon of the last General Convention, and the certificate required in favor of a candidate for priests' or deacons' orders by the sixth canon. If there be any members of the bodies respectively concerned, who have not the requisite personal knowledge of the parties, such persons may prefix the following declaration to their signatures :

We believe the testimony contained in the above certificate ; and we join in the commendation of A. B. to the office of _____ on sufficient evidence offered to us of the facts set forth.

Provided, that in the case of a priest or deacon, two at least, of the Standing Committee sign the same, as being personally acquainted with the candidate.

Here we have only to remark, that no particular testimony seems to be set forth, as constituting the "sufficient evidence" spoken of in this new form of certificate. Those who signed it might satisfy themselves by testimony which came before them in *any* form.

Proceeding in our history of the legislation on this subject, we come next to the second canon of 1795.

Every candidate for Holy Orders shall be recommended to the Bishop by a Standing Committee appointed by the Convention of the Church in that state wherein he resides, which recommendation shall be signed by the names of a majority of the committee, and shall be in the following words :

"We, whose names are here underwritten, testify that A. B. hath laid before us satisfactory testimonials, that for the space of three years last past, he hath lived piously, soberly and honestly ; and hath not written, taught, or held, any thing contrary to the doctrine or discipline of the Protestant Episcopal Church : and moreover, we think him a person worthy to be admitted to the sacred order of _____

In witness whereof we have hereunto set our hands this _____ day of _____ in the year of our Lord _____."

But before a Standing Committee in any state shall proceed to recommend any candidate as aforesaid, to the bishop, such candidate shall produce from the minister and vestry of the parish where he resides, or from the vestry alone, if the parish be vacant, or if there be no vestry, from at least twelve respectable persons of the Protestant Episcopal Church of the neighborhood in which he resides, testimonials of his good morals and orderly conduct for three years last past, and that he has not, so far as they know and believe, written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church ; a publication of his intention to apply for holy orders having been previously made by such minister or vestry. He shall also lay before the Standing Committee, testimonials to the same effect, signed by at least one respectable clergyman of the Protestant Episcopal Church in the United States, from his personal knowledge of the candidate for at least one year.

In every state in which there is no Standing Committee, such committee shall be appointed at its next ensuing convention ; and in the mean time, every candidate for holy orders shall be recommended according to the regulation or usage of the Church in each state, and the requisitions of the bishop to whom he applies.

The sixth canon passed in October 1789, concerning the testimoni-

als to be produced on the part of those who are to be ordained, and so much of the fourth canon passed in 1792, as relates to the subject of this canon, are hereby rescinded.

This canon embraces all that was in the two former, repealed by the last clause of this, and introduces some changes and additions. Instead of certifying *positively* that the candidate has for three years lived piously, soberly and honestly, thereby forcing those who had no personal knowledge of him, to give merely the certificate of their belief of the testimony, as allowed by the canon of 1792 ; the Standing Committee, under this law are permitted to certify that the candidate has *laid before them satisfactory testimonials*, to the facts of his pious life, and attachment to the church. This is one change, and it would seem to be a very proper one. It is not to be expected that in a majority of cases, the applicant for orders will be *personally known* to any of the Standing Committee ; but even supposing it to be otherwise, the object of establishing Standing Committees was not to furnish a standing body of witnesses to the personal worth of candidates : they are designed to be an inquest into the personal fitness of all, whether they know them personally or not ; and no matter how well the members of the committee may be acquainted with the applicant, and how sure they may be of his personal worth and fitness, they cannot give him a testimonial on any other ground, than that of the production on his part, of certain specific particulars of testimony, required to be in a special form, and to come from a particular source, and so required because the church in her wisdom, has thought that it would be very difficult, if not impossible, for bad men to procure these necessary particulars of evidence in *such* a form and from *such* a source. It is true, that personal knowledge on the part of the committee, may confirm the testimonial ; as individuals, they might also have been ready to furnish evidence to a standing committee ; but as a standing committee their course is plain—they must have testimonials from all alike who apply, and these testimonials they will respect, unless indeed, they personally know the applicant to be a bad man, in which case they are not bound to recommend him, and should refuse to do so, notwithstanding he may lay before them regular testimonials ; for though regular, they will not be "satisfactory."

Another change made by this law is, in the allowance of a certificate from "twelve respectable persons of the Protestant Episcopal Church," when there happens to be no vestry.

An addition to the former canons, directs in this, the production of a testimonial to the Standing Committee, from at least one respectable presbyter, founded on *his personal knowledge* of the candidate for at least one year. This stands in the place of their personal knowledge.

The next canon in this title is the twelfth of 1808.

No person shall be ordained Deacon or Priest in this Church, unless he exhibit to the Bishop the following testimonials from the Standing Committee of the Diocese or State over which the Bishop presides to whom he applies for holy orders, which recommendation shall be signed by the names of a majority of the Committee duly convened, and shall be in the following words :

"We, whose names are here underwritten, testify, that A. B. hath laid before us satisfactory testimonials, that for the space of three years last past, he hath lived piously, soberly, and honestly; and hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church; and, moreover, we think him a person worthy to be admitted to the sacred order of

In witness whereof we have hereunto set our hands this day of _____ in the year of our Lord _____."

But before a Standing Committee shall proceed to recommend any candidate as aforesaid, to the Bishop, such candidate shall produce from the minister and vestry of the parish where he resides, or from the vestry alone, if the parish be vacant; or, if there be no vestry, from at least twelve respectable persons of the Protestant Episcopal Church, testimonials of his piety, good morals, and orderly conduct for three years last past; and that he has not, so far as they know and believe, written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church. He shall also lay before the Standing Committee testimonials to the same effect, signed by at least one respectable clergyman of the Protestant Episcopal Church in the United States, from his personal knowledge of the candidate for at least one year.

But in case a candidate, from some peculiar circumstances not affecting his pious or moral character, should be unable to procure testimonials from the ministry and vestry of the parish where he resides, the said fact being ascertained by the certificate of said minister and vestry, the Standing Committee may accept testimonials of the purport above stated, from at least twelve respectable members of the Protestant Episcopal Church, and from at least one respectable clergyman of the said Church, who has been personally acquainted with the candidate for at least one year.

Every candidate for holy orders, who may be recommended by a standing committee of any church destitute of a bishop, if he has resided for the greater part of three years last past within the diocese of any bishop, shall apply to such bishop for ordination. And such candidate shall produce the usual testimonials, as well from the committee of the diocese in which he resided, as from the committee of the church in the state or diocese for which he is to be ordained.

In the case of a candidate for

Priests' orders, his letters of orders as a Deacon shall be received by the Standing Committee as evidence of his pious, moral, and orderly conduct for three years prior to his receiving Deacons' orders; unless some circumstance should have occurred that tends to invalidate the force of this evidence.

In a law the application of which is of very frequent occurrence, time becomes a tolerably sure test of its propriety and value. Those who have studied attentively the history of the legislation of any country, uniformly subscribe to the position that the best laws are those, the need of which has been made apparent by the necessities of society as taught by experience. To legislate in anticipation of a remote possible evil is usually hazardous, and not unfrequently results in the production of a greater evil than that which it was designed to prevent; so true is it that too much legislation is worse than too little. In the subject now before us, the Church has proceeded step by step in the laws she has made, under the sure and safe guidance of experience. We have seen how, in the successive canons already presented, she has added by little and little to the existing law, and here again the same cautious course is apparent.

This canon introduces additions, but changes not the essential features of former laws.

1. It requires that a candidate shall procure his testimonials from the Standing Committee belonging to the diocese of the bishop from whom he seeks to obtain orders. In other words a bishop, (except by request and as the substitute of a brother bishop,) can ordain on no testimonials except from his own Standing Committee. Why? Because it is designed by the Church that his Committee shall share with him in this matter, the weighty responsibility of keeping bad men out of the ministry; and officially he is to know nothing of the Standing Committees or regulations or canons of other dioceses. His business is within his own; his own Committee he knows, his own Convention has appointed them as men worthy of confidence, whose testimonial may therefore be relied on by him: of other Standing Committees his Convention knows, and says nothing.

2. If a candidate, from causes not affecting his moral or religious character, is unable to procure testimonials from the minister and vestry of his parish to his piety for three years, and his attachment to the Church; (and such a case might easily occur when he had not lived in the parish for the last three years of his life,) if the minister and vestry *will certify to that fact*, then the Standing Committee under this law might receive testimonials, such as were in other cases required from the minister and vestry, from at least twelve respectable members of the Church, and from one respectable clergyman, who had known the applicant personally, for one year at least.

3. A candidate for orders coming with the recommendation of a Standing Committee from a diocese having no bishop, was bound to produce full testimonials not only from his own diocese, but also from that of the bishop to whom he applied, and we have assigned above the reasons for this. But more than this was required, if for the greatest part of three years immediately preceding his application he had lived in the diocese of any bishop, for then he was bound to apply to such bishop only for orders.

4. Admission as a deacon was made evidence for

one seeking priests' orders, that for three years prior to receiving deacons' orders, his conduct had been pious, orderly, and moral, unless circumstances had arisen to invalidate the force of such testimony. It was, therefore, only necessary for one desiring priests' orders to procure a testimonial as to his conduct while he was a deacon.

The canon of 1832 comes next in order and is the present law of the Church.

1832. SECT. 1. No person shall be ordained deacon or priest in this Church, unless he exhibit to the bishop the following testimonial from the Standing Committee of the diocese for which he is to be ordained, which recommendation shall be signed by the names of a majority of all the Committee, the Committee being duly convened, and shall be in the following words:—

"We, whose names are hereunder written, testify that A. B. hath laid before us satisfactory testimonials, that for the space of three years last past, he hath lived piously, soberly, and honestly; and hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church; and moreover, we think him a person worthy to be admitted to the sacred order of _____. In witness whereof, we have hereunto set our hands, this day of _____, in the year of our Lord _____."

SECT. 2. But before a Standing Committee shall proceed to recommend any candidate, as aforesaid, to the bishop, such candidate shall produce from the minister and vestry of the parish where he resides, or from the vestry alone, if the parish be vacant, or if the applicant be the minister of the parish, a deacon, desirous of priests' orders; or, if there be no vestry, from at least twelve respectable persons of the Protestant Episcopal Church, testimonials of his piety, good morals, and orderly conduct in the following form:—"We, whose names are hereunder written, do testify, from evidence satisfactory to us, that A. B., for the space of three years last past, hath lived piously, soberly, and honestly; and hath not, so far as we know or believe, written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church; and moreover, we think him a person worthy to be admitted to the sacred order of _____."

In witness whereof, we have hereunto set our hands, this day of _____, in the year of our Lord _____. He shall also lay before the Standing Committee testimonials, signed by at least one respectable presbyter of the Protestant Episcopal Church in the United States, in the following form:—"I do testify that A. B., for the space of three years last past, hath lived piously,

soberly, and honestly ; and hath not, so far as I know or believe, written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church ; and, moreover, I think him a person worthy to be admitted to the sacred order of . This testimonial is founded on my personal knowledge of the said A. B., for one year last past, and for the residue of the said time, upon evidence that is satisfactory to me. In witness whereof, I have hereunto set my hand, this day of , in the year of our Lord .”

SECT. 3. But in case a candidate, from some peculiar circumstances not affecting his pious or moral character, should be unable to procure testimonials from the minister and vestry of the parish where he resides, the Standing Committee may accept testimonials of the purport above stated, from at least twelve respectable members of the Protestant Episcopal Church, and from at least one respectable presbyter of the said Church, who has been personally acquainted with the candidate for at least one year.

SECT. 4. Every candidate for holy orders, who may be recommended by the Standing Committee of any Church destitute of a bishop, if he have resided for the greater part or the three years last past within the diocese of any bishop, shall apply to such bishop for ordination. And such candidate shall produce the usual testimonials, as well from the Committee of the diocese in which he has resided, as from the Committee of the Church in the diocese for which he is to be ordained.

SECT. 5. In the case of a candidate for priests' orders, who has been ordained a deacon within three years preceding, the testimonials above prescribed, may be so altered as to extend to such portion only of the three years preceding his application for priests' orders, as have elapsed since his ordination as deacon ; and the Standing Committee shall allow the testimonials so altered the same effect as if in the form prescribed, and shall sign their own testimonial in such altered form, with the same effect as if in the form above prescribed, unless some circumstance shall have occurred that tends to invalidate the force of the evidence on which the candidate was ordained deacon.

[TO BE CONTINUED.]

As Christ was both a Lambe and a Lion: so is every Christian ; A Lambe, for patience in suffering, and innocence of life : A Lion, for boldnesse in his innocencie. I would so order my courage and mildnesse, that I may be neither Lion-like in my conuersation ; nor sheepish, in the defence of a good cause.—*Bishop Hall.*

Practical Christianity.

EXCERPTA.

THE NEW LEARNING.

But ye say, It is new learning. Now I tell you it is the old learning. Yea, ye say, It is old heresy new scoured. Now I tell you it is old truth, long rusted with canker, and now new made bright and scoured. What a rusty truth is this, "*Quodcumque ligaveris*," Whatsoever thou bindest on earth shall be bound in heaven ? etc. This is a truth spoken to the apostles, and all true preachers their successors, that with the law of God they should bind and condemn all that sinned ; and whosoever did repent, they should declare him loosed and forgiven, by believing in the blood of Christ. But how hath this truth over-rusted with the pope's rust ? For he, by this text, "Whatsoever thou bindest," etc. hath taken upon him to make what laws he listed, clean contrary unto the word of God, which willett that every man should obey the prince's law. And by this text, "Whatsoever thou loosest," he hath made all people believe, that for money he might forgive what and whom he listed. So that if any man had robbed his master, or taken any thing wrongfully, the pope would loose him, by this pardon or that pardon, given to these friars or those friars, put in this box or that box. And as it were, by these means, a division of the spoil was made, so that it was not restored, nor the person rightly discharged ; and yet most part of the spoil came to the hands of him and his ministers. What is this but a new learning, a new canker to rust and corrupt the old truth ? Ye call your learning old : it may indeed be called old, for it cometh of that serpent which did pervert God's commandment and beguiled Eve ; so it is an old custom to pervert God's word, and to rust it, and corrupt it.—*Bishop Latimer.*

FRIAR JOHN'S TEN COMMANDMENTS.

I will tell you now a pretty story of a friar, to refresh you withal. A limitour of the gray friars in the time of his limitation, preached many times, and had but one sermon at all times ; which sermon was of the Ten Commandments. And because the friar had preached this sermon so often, one that heard it before, told the friar's servant that his master was called, "Friar John Ten Commandments." Wherefore the servant shewed the friar his master thereof, and advised him to preach of some other matters ; for it grieved the servant to hear his master derided. Now the friar made answer, saying, Belike then thou canst say the ten commandments well, seeing thou hast heard them so many a time. Yes, said the servant, I warrant you. Let me hear them, saith the master. Then he began, "Pride, covetousness, lechery," and so numbered the deadly sins for the ten commandments.

And so there be many at this time, which be weary of the old gospel. They would fain hear some new things, they think themselves so perfect in the old ; when they be no more skilful than this servant was in his ten commandments.—*Ibid.*

FEAR.

No doubt there hath been here in England many, which have been so vexed and turmoiled with fear That same Master Bilney which was burnt here in England for God's word sake, was induced and persuaded by his friends to bear a fagot, at the time when the Cardinal Wolsey was aloft and bare the swing.

Now when that same Bilney came to Cambridge again, a whole year after, he was in such an anguish and agony, that nothing did him good, neither eating nor drinking, nor any other communication of God's word ; for he thought that all the whole Scriptures were against him, and sounded to his condemnation. So that I many a time commanded with him, for I was familiarly acquainted with him ; but all things whatsoever any man could allege to his comfort, seemed unto him to make against him. Yet for all that, afterward he came again, God indued him with such strength and perfectness of faith, that he not only confessed his faith, the gospel of our Saviour Jesus Christ, but also suffered his body to be burnt for that same gospel's sake, which we now preach in England.

Martin Luther, that wonderful instrument of God, through whom God hath opened the light of his holy word unto the world, which was a long time hid in corners, and neglected ; he writeth of himself, that he hath been sometimes in such an agony of the spirit, that he felt nothing but trembling and fearfulness. And I myself know two or three at this present hour which be in this case.—*Ibid.*

As in virtues, he that hath one, hath all : so in vices, he that hath one, hath seldom one alone. He that will steal, must lie : and he that will steal and lie, will swear his lie ; and so easily screw himself up to perjury. He that will be drunk, what will he not be, when he is drunk ? and being slipt down from the top of reasonable sense, where stoppeth he from tumbling down into a beastly sensuality ? I will therefore 'give the water no passage, no not a tittle,' lest it make a breach, and that breach let in an inundation to drown the sweet pastures of my soul. I see the devil's claw is an entering wedge, to let in his foot ; that foot, his whole body. I will be careful to set a watch, and keep the door, that sin may have no admittance. I cannot be too careful, so it be to the purpose, it cannot be to the purpose, if it be too little.

—*Arthur Warwick.*

THERE are a sort of men which are kind men to me, when they expect some kindness from me ; who have their hands down to the ground in their salutations, when the ground of their salutations is to have a hand at me in some commodity. But their own ends once served, their kindness hath its end at once : and then it seems strange to me, how strange they will seem to grow to me ; as if the cause (their desire) being removed, the effect (their courtesy) must straight cease. I will not acknowledge such my friends, but their own : and whenever I see such insinuating palpation, I will be-think me what the authors would have of me : and with a thrifty discretion, rather deny such their requests, than in a prodigal kindness become their friend, more than mine own.—*Ibid.*

THERE is a mutuall hatred betwixt a Christian and the world : for on the one side, the loue of the world is enmitie with God ; and Gods children cannot but take their fathers part. On the other, The world hates you because it hated me first. But the hatred of the good man to the wicked is not so extreame, as that wherewith he is hated. For the Christian hates euer with comiseration and loue of that good he sees in the worst ; knowing that the essence of the very Duels is good, and that the lowdest man hath some excellent parts of nature, or common graces of the Spirit of God, which hee warily singleth out in his affection. But the wicked man hates him for goodnesse, and therefore findes nothing in himselfe to moderate

his detestation. There can be no better musicke in my eare than the discord of the wicked. If he like me, I am afraid he spies some qualities in me like his owne. If he saw nothing but goodnesse, he could not loue mee, and be bad himselfe. It was in iust doubt of *Phocion*, who when the people praised him, asked, What euil haue I done? I will strue to deserue euil of none: but not deseruing ill, it shall not grieue me to heare ill of those that are euill. I know no greater argument of goodnesse, than the hatred of a wicked man. — *Bishop Hall.*

A MAN that comes hungry to his meale, feedes heartily on the meat set before him, not regarding the metall, or forme of the platter, wherein it is serued; who afterwards when his stomacke is satisfied, begins to play with the dish, or to read sentences on his trencher. Those auditors who can find nothing to doe, but note elegant words and phrases, or rhetorically colours, or perhaps an ill grace of gesture in a pithie and material speech, argue themselves full ere they came to the feast; and therefore goe away with a little pleasure, no profit. In hearing others, my onely intention shall be to feede my minde with solid matter: if my eare can get ought by the way I will not grudge it, but I will not intend it.—*Ibid.*

THE ioy of a Christian in these worldly things is limited, and euer awed with feare of excesse, but recompensed abundantly with his spirituall mirth: whereas the worldling giues the reines to his minde, and powres himselfe out into pleasure, fearing onely that he shall not ioy enough. He that is but halfe a Christian, liues but miserably; for hee neither enioyeth God, nor the world. Not God, because hee hath not grace enough to make him his owne: Not the world, because he hath some taste of grace; enough to show him the vanitie and sinne of his pleasures. So the sound Christian hath his heauen above, the worldling here below, the vnsettled Christian no where.—*Ibid.*

Good deeds are very fruitfull; and not so much of their nature, as of Gods blessing, multipliable. We thinke ten in the hundred extreame and biting vsury; God giues vs more than an hundred for ten; yea, aboue the increase of the graine which we commend most for multiplication. For out of one good action of ours, God produceth a thousand; the haruest whereof is perpetuall: Euen the faithful actions of the olde Patriarkes the constant sufferings of ancient Martyrs liue still, and doe good to all successions of ages by their example. For publique actions of virtue, besides that they are presently comfortable to the doer, are also exemplary to others; and as they are more beneficiall to others, so are more crowned in vs. If good deeds were vtterly barren and incommodious, I would seeke after them for the conscience of their owne goodnesse: how much more shall I now be encouraged to performe them, for that they are so profitable both to my selfe, and to others, and to me in others? My principall care shall be, that while my soule liues in glory in heauen, my good actions may liue vpon earth; and that they may be put into the banke and multiply, while my body lies in the graue and consumeth.—*Ibid.*

I finde that all worldly things require a long time in getting; and afford a short pleasure in enioying them. I will not care much, for what I haue; nothing, for what I haue not.—*Ibid.*

Ecclesiastical Intelligence.

VERMONT.

The aggregate of my episcopal duties during the past year furnishes a list of ninety-seven persons confirmed, two new churches consecrated, two new parishes organized, two persons ordained deacons, four priests, one of the clergy transferred to another diocese, one received, and two added by ordination, making our present number, including the bishop, twenty-six. The general condition of the diocese is prosperous. The principles of the church are better understood, and the prejudices against our institutions, which are usually the offspring of ignorance, are greatly lessened.—*Bishop Hopkins.*

MASSACHUSETTS.

The Rev. Moses Marcus has resigned the situation of missionary at Nantucket.

NEW-YORK.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW-YORK AND BROOKLYN.

Sexagesima Sunday, February 14, Church of the Nativity.

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, Brooklyn.—*Churchman.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York.—Fourth Sunday after the Epiphany, January 31, confirmed 56 in the Church of the Annunciation.—*Ibid.*

The Foreign Committee of the Board of Missions are to hold a missionary meeting at St. Thomas' Church New-York, next Sunday evening, Feb. 14th. The object of this meeting is to lay before the friends of missions the pressing demands which are made upon the exhausted treasury of that committee.

VIRGINIA.

The catalogue of the Theological Seminary at Alexandria, just published, shows a list of four professors and forty-three pupils. Three years are required to complete the prescribed course of study, which to us appears to be a judicious one. Tuition, room, rent, and furniture are gratuitous, and the annual expenses are from \$96 to 114. The catalogue furnishes a list of the alumni of the institution from its commencement in 1823. The whole number is 136.

The Rev. Upton Beall, Rector of All Saints' parish, Frederick county, Md., has been called to the Rectorship of Christ Church, Norfolk, Va., and has accepted the same.

GEORGIA.

We learn that the consecration of the Rev. Stephen Elliot, Jun., D. D., Bishop elect of Georgia, was unavoidably postponed, in consequence of the non-arrival of some of the Bishops, at the time appointed for the solemnity.—*Churchman.*

ALABAMA.

The Rev. James Young has been appointed to the mission stations of Tuscumbia and Florence.

LOUISIANA.

Bishop Polk is at present engaged in the visitation of Louisiana. His address for the month of

February ensuing, is 'care of Rev. Dr. Wheaton, New Orleans.'

The Annual Convention of the Church in the Diocese of Louisiana was held in New Orleans, Bishop Polk presiding, on Wednesday the 20th instant.

MISSISSIPPI.

The Rev. Andrew Matthews has been appointed by the Domestic Committee missionary at Hernando, in this diocese.

ARKANSAS.

In this part of Bishop Polk's jurisdiction, there are two missionaries: Rev. W. Mitchell at Pine Bluff, and Rev. C. H. Yager at Little Rock. Both these stations are important, and full of promise to our church in Arkansas.—*Western Epis. Obs.*

The Rev. William Scull has been appointed missionary at Fayetteville.

KENTUCKY.

In a former paper we informed our readers that a communication might be expected from Bishop Smith, touching the letter addressed by him to the Conference of the Methodists. In the last number of the Western Episcopal Observer we find it, and thence derive the extracts below.

"It is certainly true that the Protestant Episcopal Church has gone very far in its admiration of every thing peculiar to the Church of England. No attempt shall here be made to abate that admiration. That the Church of England is the fairest daughter of the Reformation, that her liturgy and ritual far transcend any thing of the kind in modern use, let this hand wither, before this pen shall deny. But all this erects no infallible claim to our reverence and admiration of those special points in which the Church of England differs, as she certainly does in some few things, from the primitive church.

Episcopalians are getting to draw this obvious distinction, and the numbers are many who are ready to concede to any denomination all such points. During the two last General Conventions the writer, with great satisfaction and delight, heard reverend and right reverend divines maintain that Episcopalians ought to be willing to impart either the apostolic succession, or our scriptural liturgy, or our clerical costume, to as many as might be willing to receive the one though not yet prepared to receive them all. Unfettered as we are by acts of Parliament, the influence of American circumstances enables and constrains us to offer to surrounding denominations what the Church of England never could. In other words, strip the primitive Episcopal Church in America of all that is accidental and European, and there is no good reason left why a Methodist might not be an Episcopalian. In like manner, strip the Methodist Church in America of all that is European, and restore to her all that is primitive, and there is no reason why an Episcopalian might not be a Methodist.

This simple and single view unfolds the entire foundation of Bishop Smith's letter to the Conference of Kentucky. Its brevity did not allow of its being drawn out there; but this principle pervades it.

It will be remembered that the Bishop expressly declined making overtures or specific suggestions. It may be said, however, that traces of some scheme are clearly discernible. If so, it is this: Let the Methodists exchange a doubtful for an undoubted Episcopacy: let them exchange their novel scheme

of interchangeable circuits for their bishops, for primitive diocesan Episcopacy; and the work of union would be more than half effected. Few other points of difference (none, perhaps, except that of a primitive liturgy) which could involve the scruple of an enlightened conscience, would remain. An itineracy, class-meetings and love feasts, properly regulated, are all primitive, and would highly subserve the outward growth and inward purity of any branch of the Church Catholic.

The remarks and feelings drawn forth on all sides, by the Bishop's letter, serve only to deepen the painful conviction, that the period of such return to a primitive and apostolic standard on the part of all concerned, is yet remote. And it should lead all true friends of the Church to more fervent prayers, that the God of peace who holds the hearts of all men in his hands, would shed abroad a blessed divine influence, mellowing all unkindly feelings, removing all prejudices, destroying every degree of pride and passion, and disposing all hearts to that unity of the Church in the bond of charity, which, more than any other human influence, will hasten the introduction of millennial glory.

B. B. S.

MISSOURI.

An Episcopal Depository has been established at *St. Louis*. This is well. We commend it to all our western readers who may not be too remote from it, to avail themselves of the aid which it offers. Let it be remembered *St. Louis* is on the great thoroughfare of the western valley, and that boats are constantly passing and repassing between that city and those of several of the other western dioceses.

It is a matter in which we most heartily rejoice—that at length Episcopalians of *Pittsburg*, *Wheeling*, *Cincinnati*, and *Louisville*, may send for books to a depository of our Church, well supplied, and we doubt not well conducted, at one of the remotest of the great western cities. *It shows that there is some enterprise among Episcopalians of the West, and that we do 'incline to believe' that we can support at least one Depository.* Let it be well supported both by our clergy and laity.—*Western Episcopal Observer*.

ILLINOIS.

By a letter from Bishop Chase, we learn that he is employed on his autobiography. We should infer from what we know of the character of the work that it will interest from its great simplicity. The Bishop's object will be to relate simple facts, or in his own language, to tell "plain stories in a plain way." It is called an autobiography, because necessarily there runs through the texture of the narrative a thread of the Bishop's own life, yet sometimes it is scarcely visible. It is in truth a history of the bishop's times, and we anticipate for it a cordial welcome. We shall be happy to communicate to the publisher the names of any of our friends who may desire to become subscribers to the work.

The Rev. P. G. Giddings has been recognized by the Domestic Committee, as the Missionary at *Quincy* and parts adjacent.

The Rev. J. Selwood has been recognized as the Missionary in *Pike county*, and parts adjacent.—*West. Ep. Obs.*

From a letter, sent by the Rev. Mr. Minor to the Domestic Committee, and published in the February number of the *Spirit of Missions*, we extract the following view of the prospects of the Church in the northern part of the diocese.

"In the small portion of the state over which I

have travelled, it is believed that six churches may be built within two years, and three within one year, if congregations can be supplied with clergymen, and aided in their support at first to the amount of one half of the expenses of living. But the only way is for the clergyman to go to the people, and not to wait for the people to build up the church and invite him to enjoy it. Can this field be occupied? Or must the Church be given up to heresy, schism and irreligion? Will not the wealthy and liberal members of the Church extend their hands to meet the wants of the far west. I will, by God's assistance, use my feeble efforts to supply these several places as far as possible with the services of the Church until more laborers can be obtained. If only two more could be sent into this particular part of the missionary ground, the present interest of the Church may be secured, and by the good Providence, of God increased. Even by the humble efforts of one the drooping head of the Church is raised up, and her countenance brightened with hope that the set time to visit Zion will soon come. Already I see many rallying round her standard, while others are honestly inquiring their way to her with their faces thitherward. I have diligently occupied my time in travelling, performing public service, and visiting from house to house, and have been in all cases received kindly and respectfully, and asked to repeat my services."

The district missionary of the Western part of the diocese, the Rev. Mr. Sellwood writes thus:

"For the purpose of preaching the Gospel, I have travelled during the past quarter nearly eight hundred miles. I have had to travel through severe cold, and snow, and rain, but the Lord enabled me to fulfil all my appointments; and I hope to have the pleasure of informing you in my next report, that in addition to the above places, I have been enabled to visit other destitute portions of our Church. I have received information of Episcopalians residing in places I have not yet visited. The work in which I am engaged is in some respects a laborious one, and has its peculiar trials; but I feel persuaded I am in the path of duty, and can look up to God for his blessing on my labors."

"As you are aware, I am the only clergyman of our Church in this part of the state, and if I do not visit our people, scattered about as they are, they will be entirely destitute of the ministrations of our Church."

The Rev. Mr. Cornish, missionary at *Juliet*, thus speaks:

"You have not now to learn that the northern part especially of this state is rapidly settling with an enterprising and intelligent class of people, among whom the Church, if seasonable efforts be made, may be established with as little difficulty, perhaps as in any other part of the United States. In most cases, however, the places or villages at which stated services had better be held, are far apart, and the clergymen of the Church, to be most useful to the greatest number, must be content to travel a good share of his time."

OHIO.

In the Theological Seminary, *Kenyon College* and *Kenyon preparatory schools*, the numbers are as follows:—*Nine* theological students. *Fifty-one* under-graduates of the four college classes. *Eighteen* of the senior preparatory department. *Thirty* pupils of *Milnor Hall*.

INDIANA.

The Rev. J. H. Drummond has resigned his appointment as a missionary in this diocese.

WISCONSIN.

From the last reports of our missionaries in this region, the prospects of an increase of the Church are most encouraging. The great want is of missionaries.

MICHIGAN.

On Tuesday, October 20th, the Rt. Rev. S. A. McCoskry, D. D., consecrated the new Episcopal Church, in the village of *Jackson*, Michigan, under the name of *St. Paul's Church*. The Rev. Messrs. Lyster, Barker, Stout, Powers, and Rev. Charles Fox, the Rector, were present and took part in the services. The sermon was preached by the Rt. Rev. the Bishop. After the consecration services four persons were confirmed. Two other candidates for this ordinance were expected; but were prevented, by sickness, from coming forward. In the afternoon, services were again held, and the sermon was preached by the Rev. C. B. Stout, of *Clinton*.

It is not quite two years since the first Episcopal services were held in this place; and only about fifteen months since the present rector took charge of the parish. In this period a respectable congregation has been collected; a handsome gothic church completed; a lecture room, in the Grecian order of architecture, capable of holding about one hundred persons, erected on the same lot with the church; a good parish library collected, and a school-house connected with the parish, built on the prison ground, in the centre of a numerous but scattered population in which a day and Sunday school are held.

The Rev. Luman Foote, has been recognized by the Domestic Committee at *New-York*, as the missionary at *Kalamazoo*, vacant by the death of Rev. G. W. Cole.—*Western Episcopal Observer*.

The correspondent of the *Western Episcopal Observer* thus writes:—"The progress of our Church in this Diocese is one proof, among many, of the expediency, if not the absolute necessity, of having a Bishop in each state; who may stand as a leader of the church, and a supporter of the efforts of the clergy. Indeed a diocese without a resident bishop is an anomaly in the church. Such a diocese is as a body without a head; and experience has shown how small is the success of Episcopacy under such circumstances. And the more closely the Bishop is brought into connection with his clergy; the more time he can devote to the visitation of his parishes, and the more easily accessible to all parts of his diocese he is, so much greater, other things being equal, will be the general prosperity of that branch of the church which is under his care. It has long been our ardent desire, and we trust yet to see it fulfilled, that a Bishop may be placed wherever the church is known. Difficulties in the way of such an arrangement, under present circumstances and causes, there undoubtedly are, but so confidently do we believe the prosperity of the church, in our new Western States, especially, to depend upon the frequent Episcopal visitation of parishes, that we hope before long to see these difficulties removed. We desire to see the Bishop the pioneer of religion; not following, but like *St. Paul* preceding the growth of the church.

"It is not yet five years since Michigan first received her bishop. At that period Episcopalians were very few and scattered. The church of *Detroit*, the oldest in the state, was the only one whose circumstances were really prosperous. And scattered in the eastern and southern portion of the diocese were six small and feeble parishes. A more melancholy prospect could scarcely be.

But now how different is the scene. As we turn over the pages of the last journal of the Convention, prosperity is every where observable. Nineteen clergymen connected with the diocese are enumerated. Notwithstanding the heavy pressure upon all worldly prosperity which for the last eighteen months has afflicted the state, the incumbents of the various parishes, have, with the small pittance afforded by the Missionary Society, succeeded in supporting themselves, we may say, *comfortably*. The church has taken deep root. It is respected by those who do not belong to it; it is beloved by those who do, and is undoubtedly extending an healthful influence over society superior to all other means combined, for religious instruction. The influence which it exerts, and the respect in which it is held, are very strikingly manifested in the superior manner in which its clergy are treated, and the class of persons who assist in supporting it. Bishop McCoskry visits his diocese annually. His annual address contains much that is interesting, and in the visitations of no previous year has he witnessed so many marks of prosperity. The diocese at this moment, says he, presents as fair a field for missionary effort, and holds out as fair a prospect for comfortable support, as any connected with the church. *All we want is an addition to our number of clergy.* If this can be obtained, a rich harvest can soon be gathered. The hard times are now passing away, and we thank God for it; for great have been the discouragements which they have presented to the clergy: a new state of things is commencing. If we do not much mistake the signs of the times, the whole population is awakening to a deeper sense of the importance of piety; an increased immigration of respectable families may be confidently expected, and this is just the moment to make more strenuous efforts at once to establish our church, before its proper place is usurped by other denominations. We have only two real difficulties at present to struggle with: the want of new clergy, who will not fear labor, and who are determined, in spite of all difficulties, with God's blessing, to succeed, and more liberality and efficiency in the organ for the distribution of the funds of the Church—the Board of Missions. No man can come to Michigan and succeed without giving up all his powers to his work, for no population is more energetic, laborious and restless: and in a country where villages spring up so rapidly a *liberal*, a proper support is requisite, we say *absolutely requisite*, from the missionary society, on first commencing operations in small places."

Literary.

BAMPTON LECTURES for 1840. *An inquiry into the connected uses of the principal means of attaining christian truth: in eight sermons preached before the University of Oxford, by Edward Hawkins, D. D., Provost of Oriel College and Prebendary of Rochester.*

[CONTINUED FROM PAGE 97.]

In answer to the supposition that, though the existing church may not claim infallibility, yet the Universal Church of Christ, when it was one and truly Catholic, perhaps might, and therefore the articles of the first creeds and decisions of the first councils possess absolute and unquestionable authority, Dr. Hawkins thus replies:—

"It may be asked, When was the Church truly one? When, since the days of the Apostles, has she acted as a whole, as the Church Catholic? And how shall the as-

sertion be proved, that "the Church Catholic is unerring in its declarations of faith, or saving doctrine?"

For if we must first examine the records of the Church, and determine what divisions are not inconsistent with her Unity, and how long that Unity was preserved, for all practical purposes the theory is not a little embarrassed; much more, if we must proceed to show in what instances the Church really spoke and acted as a whole, when Apostolic authority had been withdrawn. Do we indeed in any instance literally obtain the unanimous judgment of the Universal Church? Did any Council terminate in unanimity? And if not, what majority decides the question of the real testimony of the Church Catholic, or how shall we determine *a priori* that the minority must be in error? And if we cannot decide these questions, but only infer that a Council could not err from our conviction that it did not err, this is of course no ground for belief in the principle of its absolute authority."

"We must be satisfied, therefore, antecedently, of the absolute authority of the Primitive Church, before we can receive her decrees as infallible and unquestionable. But where is the satisfactory proof of her infallible authority? or what is alleged in that behalf, but the same precarious reasons to which we adverted before in the instance of the Romanist? Arguments from probabilities which can never prove the fact, and arguments from passages of Scripture, which, whatever gracious promises they may convey of support and aid to the Universal Church, give her no charter of infallible authority? Too well we know, that the promises of spiritual aid, of the abiding presence in the Church of our Lord and His Spirit, unspeakably precious as they are, have never been intended to exclude the possibility of moral corruption, neither may they be safely construed to exclude the possibility of intellectual error."

I am constrained, accordingly, to disallow the claim of Infallibility and Absolute Authority, whether advanced in behalf of any particular Church, or of the Church Universal; of the Ancient Church in the period of her comparative unity, as well as of the Modern Church in her state of sad disunion; yielding indeed, to use the words of Dr. Jackson, "a conditional assent and a cautionary obedience" wherever it is justly due, but never in any case conceding, except to the original messengers of Revealed truth, "absolute assent and unlimited obedience." And to the same effect, I apprehend, the English Church whilst she accepts the decrees of the four first Councils in matters of faith, confesses nevertheless that "General Councils may err," wherefore, she adds, their decrees have no authority, "unless it may be declared that they be taken out of Holy Scripture;" and whilst she acknowledges that "the three Creeds ought thoroughly to be received and believed," yet does she not presume to mention as the ground for her belief, any consent of Fathers, judgment of Antiquity, or authority of the Universal Church, but this only basis of her pure and Scriptural faith,—"for they may be proved by most certain warrants of Holy Scripture."

Our author next asserts the *indisfectibility* of the church as contradistinguished from its *infallibility*.

"Amidst the many and deplorable errors and apostasies of individuals and communities, amidst the heresies that have occasionally reigned far and wide, the truth has never been renounced by the Universal Church; it has been often obscured, but never lost; the precious metal tarnished, and crusted over, but not incapable of recovering its original lustre; the fabric of the faith deformed by unsightly additions, but not overthrown; its foundations weakened, but not destroyed."

But the promises of God to preserve his Church, as our author very justly remarks, do not enable us in any single instance, to determine that any given doctrine of the church, however universally taught and received is necessarily true: because they do not, in a single instance, exclude the fallibility of the church. But those promises do raise a very strong *prima facie* presumption that what the church has always taught as the

great leading doctrines of Christianity, have at least truth for their basis; and this brings us to the so much misunderstood rule taken from the commonitory of Vincentius Lirinensis:—"quod semper ubique et ab omnibus." Understood literally the rule is worth nothing; for religious error so soon found its way into the church, even before Apostles had all gone to their reward, that it would be hard to find a case in which the rule would literally apply. Its true use and value are well set forth by our author

"But taken in a practical sense, more or less approximating to its literal meaning, it is of considerable use positively, and negatively of still more.

For what can be more improbable than that the first Christians should have been absolutely unacquainted with any saving doctrine, or of great and serious moment? The absence therefore of any Primitive testimony to any alleged truth of this character, whenever it cannot be supposed that the doctrine if known and believed should have been passed by in silence, is a strong negative argument against its truth. Nay, it is almost conclusive against any novel doctrine imposed by any modern assembly as affecting salvation or Christian communion; against the novelties of Trent, for example, or of the Synod of Dort. Again, the positive force of the argument is by no means inconsiderable. Nothing can be more remote from my meaning than to assert, with some modern writers, that "Catholicity is the only test of truth." It is not to many articles of faith that the test applies at all; and we are blessed with a superior and a supreme authority in the sacred Scriptures. But the truths to which this test is applicable although few, are most important, the articles for example of the Apostles' Creed. And the universal reception of these and a few other Christian truths even in the earliest days of the Christian Church, wherever the Gospel was preached and received, affords so strong a presumption in their favor, as will not be lightly set aside by any sincere and considerate inquirer after truth. For where indeed was the Gospel, or what was the Revelation, if the universal belief from the very first was only universal error? And so, accordingly, at the great era of the Reformation, when the foundations of the faith were re-examined, and the genuine truths of the Gospel were carefully discriminated from every spurious addition, and not then alone, but by the most considerate Divines from that period to the present age, a great value has been justly assigned,—but saving always to Holy Scripture its sole absolute authority,—to the strong presumptions, as well positive as negative, derived from Catholic Antiquity."

Passing by a full statement of a digression of our author on the subject of *tradition*, we will merely remark that he puts the question between the Church of Rome and ourselves on its true ground. We will not reject any truth of God merely because it is unwritten. Satisfy us that any doctrine came from our Lord and his apostles, and we will believe it, even though it be not written in the New Testament: but we meet the Romanist on a question of *fact*. The matter is one of evidence purely. We cannot ascertain the fact, nor can the church of Rome prove it as a fact from history or any other source, that any unwritten word of God distinct from his written word exists at all. Hence we reject the opinion that the Scriptures and tradition together constitute the rule of faith.

Thankfully acknowledging the church authority of weight or influence simply as an auxiliary in searching for truth, the author next dwells on our *privileges* as Christians through the medium of such authority.

"And why should it be supposed impossible to use our privileges without abusing them? Doubtless it is easy, and we should ever remember that it is easy, to confound subordinate instruments with supreme authority, and so to reverence Antiquity, as to forget the Bible. But I have throughout supposed the continual and concurrent study of the Scriptures, and no abdication of our rational powers, but, on the contrary, rational and discriminating use of various instrumental advantages in order to the more certain attainment of Scriptural

* See Abp. Whately, Dangers to Christian Faith, Essay iii. §. 4. p. 132.

† Cited by Bp. Van Mildert, Bampton Lecture iv. p. 90. See also notes ibid. p. 291. ‡ Art. viii. xxi.

§ See Bishop Van Mildert's Bampton Lecture viii. p. 222—231, and notes p. 359—365.

truth. It ought not to be difficult, and assuredly it should be our endeavor, to employ all the means with which God has provided us for the knowledge of His Holy Word. We may value the testimony of the Fathers, for example, where we distrust their judgment; slight their private teaching and separate opinions, and yet defer to their concurrent decisions and traditional teaching; esteem their honesty even where we perceive them sliding gradually into error, the mere rhetorical vocation, perhaps, of a departed friend paving the way for the unscriptural doctrine of the intercession of the Saints. We may gladly turn to the Apostles' and the Nicene Creeds for the primitive arrangement and definite statement of certain important truths, yet never dream, as it has been strangely objected to us, that a Scriptural faith is to be restricted to these articles, or always expressed in these terms. Or we may acknowledge the Athanasian Creed to be a very incomplete exhibition of the whole Catholic faith, and greatly prefer the more simple and reverent phraseology of Scripture, to its harsh and antithetical statements even of those few articles of faith which it sets forth; and yet we may value it highly for its negative uses, as a limit to irreverent controversy, and an important barrier against daring errors, unscriptural doctrines, and presumptuous modes of thought.

A thankful use of Church-privileges has been grievously impeded by exaggerated statements of Church-authority. Amidst the continual oscillations of human opinions, if we ever raise the weight too high on the side of authority, it is sure to rise again too high on the side of an unnatural independence. And the converse is no less true. Even at this day and among ourselves we may observe the influence of overstrained views of liberty and independence re-acting upon the minds of others, and generating notions equally overstrained of Ministerial dignity and authority. It may be difficult to hit the exact mean, but let us at least aim at it. If it is easy to nurture a rebellious spirit under the specious guise of independence, it is no less easy, let us recollect, to foster a domineering spirit under the sacred name of Religion, and suffer even a pious zeal for the honor of God to be insensibly corrupted by a jealousy for our own."

Dr. Hawkins' next work is to show the proper exercise of the understanding in making investigations into Christian truth, and thus admirably does he, (at least in our view,) point out its legitimate functions in conducting researches into Christian Antiquity.

"And now, if in opposition to what has been said it should be urged, that the resources of Primitive Christianity have already superseded these perplexing exertions of a precarious reason, that the Fathers are our teachers, and *Christian Antiquity* is our sure and certain guide to the sense of Scripture and the faith of Christ—I reply, that this is only to point out another and a wider field for the continual exercise of Judgment and Discretion.

Nothing can be more opposite to my design than intentionally to depreciate the treasures of Antiquity. Every where it has been my very object to recommend the combined use of all our various advantages, as the dictate alike of Reason and of Conscience. But we cannot have recourse to Christian Antiquity at all, or to any good and saving purpose, without discretion and discrimination. Antiquity is neither our only guide, nor always a safe guide. Yet we may often, and to the greatest advantage, take council with those, whom nevertheless we must not follow implicitly and blindly.

Take, for example, the Ancient Liturgies, of which some have even ventured to affirm, "that next to the Holy Scriptures they possess the greatest claims on our veneration and study," nay that they are "far too sacred for human criticism." And yet it is admitted by the same writers, "that they have been much interpolated, and in parts corrupted," and how then can they be profitably used without discrimination and a cautious judgment, or what, in fact, are questions of genuineness or of value, but questions of judgment, and of historical research? We are but too apt, in truth, in the study of such documents to regard them by degrees with all the fondness of an antiquary, but perhaps without his accuracy. We may forget, possibly, that to ascertain even the Apostolical antiquity of the "*Sursum corda*" contributes nothing to the proof of Christian truth; or, in discussing the remains of distant ages, we may overlook the march of centuries, nay the progress of admitted error.

Or let us turn to the Canons of those Four Councils which have so long, and on some accounts so justly, received the veneration of Christendom. In few instances in fact do they relate to Christian truth at all; and the practical regulations, with which they are almost exclusively occupied; are neither always applicable to an altered, and in many respects an improved, condition of Christian Society such as our own, nor are they always wise. Without adverting to the history of these Councils, I frankly confess I cannot read their Canons without at once assenting to the sober decision of the Church of England, that "General Councils may err." Whence immediately follows the important consequence, that neither can the Creeds which they drew up be received upon the authority of the Councils, but only because "they may be proved by most certain warrants of Holy Scripture." Nevertheless, those who would take the Fathers for their masters are bound to look yet a little further into this matter.

"Addressing myself to those who would lean upon Antiquity, and speak of the authority of Fathers and Councils, as if it superseded the use of their Reason and Judgment, and yet have the means of scrutinizing that authority, they, I would say, are bound to look a little further into this subject, examine the history of these Councils and of these confessions of faith, compare them also with the various Creeds of the Ante-Nicene period, and making that best exercise of their judgment and reason, for which they are responsible to Him who gave them, consider whether it does not follow from the whole inquiry that none of these early documents, venerable and useful as they are, have intrinsic authority; that although their general substance, and with few exceptions the substance even of their separate articles, can be traced up to Apostolic times, yet the actual language of the later Creeds (as those of Nice and Constantinople, and much more the Athanasian) is the work for the most part of uninspired men, and subject, consequently, to examination and criticism, and, if need were, to correction; whilst the varied expressions of the earlier Creeds, even if they all proceeded from the lips of Apostles, would yet disprove the hypothesis, that any one form of words was to be rigidly and scrupulously adhered to upon all occasions.† Is it not indeed evident, that the language of successive creeds was gradually altered and enlarged as successive controversies arose?

"Just so with the Fathers—take them as Individuals, and it is obvious that we must consider the age, the country, character, education, advantages of each separate writer. Nay, it would be no less ungrateful than unwise, in many instances, and when their *Testimony* is not the point in question, to forget the superior advantages of later writers, and even our own superior blessings.‡ Is it not a superior advantage, and an invaluable blessing, to have been born and brought up in a Christian country, trained by Christian parents, nurtured in the bosom of an Apostolical Church instead of being converted, perhaps, from heathenism, brought late into the church, the whole mind imbued with the prejudices of a vain philosophy, by profession a Rhetorician or a Sophist, or, possibly, a late convert after a life of profligacy? There is no comparison, so far as we are permitted to judge, between the spiritual advantages of Hooker and Butler, and those of Justia, Tertullian, Cyprian, Augustine. And accordingly—but no, I will not enter upon the ungracious task of singling out the errors of venerable men, holy men, confessors, martyrs, who, whatever their advantages, or even the more so on account of their disadvantages, have deserved nobly of the Church of Christ. It is sufficient for the purpose in hand to refer to the writings of some of my predecessors in this Lecture, who have considered the works of many of the Fathers. In the only way which piety and candor can approve, not adverting to their faults without at the same time extolling their merits.§ Only let it be observed, that no age not even the earliest, and no writings, not even of Apostolical men, bold, faithful, gifted men, disciples of Apostles, or appointed by them to the highest offices, great as is their value, are exempt from this exercise of our best judgment."

* Compare Articles viii. and xxi.

† See Abp. Wake, Introduction to Apostolical Fathers, chap. ii. § 23. Bingham, Antiquities, b. x. ch. iii. iv.

‡ See Bp. Van Mildert. Bampton Lecture, iv. p. 96—100, and 101, 106.

§ See the Bampton Lectures of Mr. Collinson, 1813; Rev. J. J. Conybeare, 1824; and the Rev. W. D. Conybeare, 1839, written independently, from actual study of the Fathers, and with great candor.

Or, lastly, if we are referred from the Individual Father[§] to their general spirit and common consent, the same conclusion appears no less inevitable. Their common consent, indeed, upon some few prominent articles of the Christian faith, and these certainly of the very first importance, is every where discernable. But otherwise, of course, to determine the source of a given opinion or interpretation, to distinguish between the fancy of an individual and his testimony, and ascertain whether the common report of several writers is only successive testimony to one man's opinion, or the index of a truth universally acknowledged, what are all these but so many calls upon our research, and diligence, and judgment, questions of critical and historical probability? Whilst as to the Spirit of the Fathers, that requires a yet severer exercise of care and discrimination. For how early and extensive were the inroads of error and corrupt or mistaken practice, concerning the invocation of saints, for example, relics, asceticism, monachism, celibacy, the undue exaltation of the Christian Ministry? And where there was neither error, nor heresy, nor ignorance, nor subtle refinement, not a vain philosophy, there was controversy, and, too often, bitter controversy. And the sure result of controversy is to distort, or exaggerate, or tinge with an adventitious coloring, the sacred subjects of dispute. Difficult as it may be, when we are living, in an atmosphere of controversy, to recover the sober estimate of religious truths, yet we must endeavor to do so; and surely we are no less bound to exert our best endeavors, with piety and with discretion, to measure the controversialists of former ages by a higher standard, and, even whilst we gladly and thankfully use them, try them nevertheless by a continual appeal to the word of Inspiration. So that, to sum up all, in this as in so many other instances, we must not sacrifice our privileges, nor can we forgo our responsibility.

The last of the lectures and a noble one it is, on illuminating grace is a plain distinct avowal of the doctrine of revelation concerning the Holy Spirit, his offices, and the absolute necessity of his aid to the attainment not of Theological knowledge, but of *Christian truth*, a very different thing, be it remembered. The abuse of this grace (enthusiasm,) is clearly defined, and he seems to think that the monotonous sobriety even of scholastic life furnishes no security against such abuse: that it assumes many varieties of aspect, and may present itself in a new form, even amid the cloisters and the halls of the time-honored seat of piety and learning before which he preaches; and these be the words of wisdom, in which he utters his friendly caution.

"But what gift of Heaven is there so gracious or so awful, that the weakness and corruption of man may not misconceive or misuse it? And the history of the Church presents so many melancholy pages respecting the abuse of the doctrine of Grace, from Montanus to Bourignon, or from the Messalians of Syria down to the Methodists of England, that a few passing words of caution may be requisite on this subject.* Nay, and they may be requisite even here. Neither the seats of science and learning, nor age and experience are secure against Enthusiasm. The very unbeliever has imagined himself directed by a supernatural vision to send forth to the world his attempt to discredit the existence of supernatural revelation. Swedenborg was distinguished by the successful pursuit of Physical and Mathematical science, was long engaged in active and official life, and had attained the age of fifty-five, before his supposed call to be the medium of a new revelation, or what was equivalent to a new revelation, and to hold a preternatural intercourse with the spiritual world. And the latest schism which has rent the Church of England, was occasioned by the enthusiasm of educated men, members of our own University, admitted to degrees, elected to fellowships, occupied in this place with the instruction of youth, called to the sacred orders of Deacon and Priest in our own apostolical Church.

"For ourselves, it is very possible and very necessary to prevent the danger, by the due culture and religious

* See Gloucester Ridley, as above, Sermon IV. p. 148, et seq., Dr. Nott's Bampton Lecture, Sermon I. p. 20. 42, and Sermons III. IV. V. Suicer. Thes. Eccles. ad voc. *Εὐχρίτα*. Mosheim. Eccles. Hist. Cent. IV. part. ch. 2, § xxiv. and Cent. IV. part. ii. ch. v. § xxiv. Cent. XVII. sect. ii. part. ii. § iv. Life of Lord Herbert of Chesham, p. 172. (1778.)

employment of the whole man, body, mind, soul; endeavoring always to maintain Reason on her proper throne; not to indulge the Imagination at the expense of the Judgment; not to waste and enfeeble the body by ascetic rigors, lest we mistake feverish fancies for holy inspiration; not to disjoin pious contemplation from active duties and the offices of charity; not to pursue any one single study, not even religious studies, exclusively; above all, to be seeking the moral graces of the Spirit, and of these, especially, the graces of "meekness and humbleness of mind." If indisposition of mind or body may surrender us a prey to disordered imagination; vain-glory, ambition, and pride, may work far deeper mischief, even opening a ready way to the delusions of the Evil Spirit; whilst it is the reiterated declaration of the Old Scriptures and the New, that "God resisteth the proud, but giveth grace unto the humble;"†

Having thus completed the analysis of our author's work, it will at once be perceived that the principal feature in his argument is not so much one of theology proper, as it is simply of the rules of evidence. Indeed, the very title of the book indicates as much, for it professes to present "the principal means of attaining Christian truth;" and all that relates to the means of attaining truth, whether such truth be Christian or secular, belongs to what we have been accustomed to consider as well understood, we mean the law of evidence.

According to the view of our author, the truths first communicated orally, or in technical language by parol, and then documentary evidence is adduced to prove that it is the truth. In the case of Christian doctrine, the parol testimony, according to Dr. Hawkins, is the teaching of the church, and the documentary proof is the New Testament. The church is precedent, and must speak first.

Before entering upon an examination of this position, it may be well to remark, that the times in which we live require that every claim advanced for the church, should be most carefully investigated before it be too hastily conceded. The church has claims, and in certain particulars, well defined in the "Articles," has authority, and he would prove himself to be alike unsound and unwise as a Christian, who should deny either: but it is a fact recorded most plainly on many a page of ecclesiastical history, that whenever at any period of that history, the authority of the church has been unduly magnified, stretched beyond its proper limits, it has invariably been at the expense of the word of God. The reason is plain. Extravagant assumptions of power and authority by the church, the *ex cathedra* dogmas of ecclesiastical supremacy, to be received upon penalty of damnation, find no countenance in the word of God. They must therefore be made to rest on some other foundation, and that foundation must be made to be of at least equal authority with scripture. Hence has arisen the unfounded claim to infallibility and the equally unreasonable teachings of the church of Rome on the subject of tradition.

The well informed Christian will abide by the scriptures while he loves and values the church; but he never can be made to understand that by any process the church is to supersede those scriptures. The enlightened member of our communion well knows the ground on which he stands. The difference between the Romanist and himself is a very plain one. With the Romanist (as Waterland has well said,) "the Church speaks by scripture and the fathers: with us, scripture and the fathers speak by the church." With them, the pretended infallibility of the present church undertakes authoritatively to declare the sense of scripture and

the fathers in all cases; while with us the present church says nothing but as she is directed by scripture, calling in the early fathers, if needed, as valuable witnesses merely to the fact that in their day, the sense of scripture was understood in a particular manner.

We trust that these remarks will not be deemed out of place, inasmuch as strong tendencies to elevate the authority of the church beyond its lawful limits have been unequivocally developed. We say the church, though perhaps in strict propriety of language, we should say the *ministry* of the church: for it is a singular fact that all the extravagant demands made for church authority, after all, practically resolve themselves into a claim of extraordinary powers possessed simply by the ministry. The great body of believers, the company of the faithful, seem to be left out of view, except as to one particular: and that is that their duty is the most reverential deference for ministerial authority, and as a consequence, unhesitating, submissive obedience to ecclesiastical dictation.

Is this doubted? What means then such language as this, addressed to the mass of the common people?

"Yes the day may come, even in this generation, when the Representatives of CHRIST are spoiled of their sacred possessions, and degraded from their civil dignities. The day may come when each of us inferior ministers—when I myself, whom you know—may have to give up our churches, and be among you, in no better temporal circumstances than yourselves; with no larger dwelling, no finer clothing, no other fare, with nothing different beyond those gifts which I trust we gained when we were made Ministers; and those again which have been vouchsafed to us before and after that time, for the due fulfilment of our Ministry. Then you will look at us not as gentlemen as now; not as your superiors in worldly station, but still, nay more strikingly so than now, still as messengers from Him, who seeth and worketh in secret, and who judgeth not by outward appearance. Then you will honor us with a purer honor than you do now, namely, as those who are intrusted with the keys of heaven and hell, as the heralds of mercy, as the denouncers of woe to wicked men, as intrusted with the awful and mysterious gift of making the bread and wine CHRIST's body and blood, as far greater than the most powerful, the wealthiest of men in our unseen strength and our heavenly riches."*

But we proceed to the position of our author that the church is to furnish the statement of gospel truth, and the New Testament is simply to prove it. And first, what is that church? The article (19th,) informs us that "the visible church of Christ is a congregation of faithful men in the which the pure word of God is preached and the sacraments be duly ministered according to CHRIST's ordinance in all those things that of necessity are requisite to the same." Now all this is perfectly intelligible and true. Is this then the church spoken of by our author? Not at all. Hear him state what he means by the church.

"I do not here refer to the church as speaking collectively, or speaking with authority. Let us derive the statement of a doctrine from Parent, Teacher, Pastor, Friend, it matters not from whom, it matters not whether it comes to us with or without any force of authority," p. 59, &c., &c.

* See Oxford Tracts, No. 10, at the close.

And again:

"The truth may be first suggested to us, for example, by one to whom we owe no deference in

respect of his age, wisdom, learning, character, office or relation." P. 112.

It may then be suggested to us by an unbaptized deist; for there are such who can very correctly state the leading doctrines of the Christian's creed. Is he the Church?

It is very true, that a man living in a Christian land may, by the Providence of God, and by what, to the eye of man, is a seeming casualty, hear, incidentally dropped, some truth which the Holy Spirit may carry home to his conscience, and the result may be that "by the mighty power of the Holy Ghost," (for nothing less will suffice,) the man, resorting to the New Testament, becomes a Christian in deed. And if this be all that our author means, the only objection to be made is, that he calls things by wrong names. The man whose remarks, in God's Providence, have produced these results, is not "the Church."

But to proceed. The statement and the proof are not to be sought for, says the lecturer, in the same document. We confess this appears to us a strange assertion. On what ground is the document proof at all? It must be because it contains so plain a revelation of what has been orally taught, that a man of understanding consulting the document, cannot but see that the doctrine is there. And if it be so plain as confirmatory proof, must it not be equally plain to teach the doctrine itself? If it be not, it is unquestionably not plain enough to be proof of the oral statement. Why not, then, go to the document at once to learn the doctrine?

But further, in the case of the New Testament, we ask whose statements of doctrine were to be proved? The answer must be, the statements of the apostles and first teachers, the very men who wrote the documentary proof. What confirmation, then, could they afford to the statement, when both statement and proof came from the same source. It presents simply the case of an assertion of some truth, afterward reduced to writing by the assenter.

Yet again, we not only deny that statement and proof must necessarily be thus separated as our author supposes; but we go further and say that when the very same fact may be proved both by parol and by documentary testimony, it is a violation of one of the oldest, plainest, and wisest laws of evidence to permit any other than the documentary testimony to be produced, for the simple reason that authentic writing is always more certain evidence than mere words. It is a matter of daily occurrence to seek both statement and proof in the same document, because they cannot be severed; the proof involves the statement. An individual claims certain lands. He may be prepared to prove by a multitude of witnesses that they saw him pay for the lands, and they may be ready to state that the lands are his—and of what avail is it? None, because there is documentary evidence. Their statement will not even be heard. Let the claimant produce a deed of conveyance and it supersedes all need of oral statements: it is at once the best possible statement and proof. We give this merely as an illustration to show the fallacy of the position that statement is at all necessary in the law of evidence to precede documentary proof. Without a solitary word of previous statement, it is only necessary to read the deed.

But much stress seems to have been laid by our author upon the fact that the body of early believers existed some few years as the Church, before the New Testament was written: and it is inferred that, as in the beginning, oral teaching must have preceded the written, we hence learn that such is

* Gal. v. 22—26. vi. 1—3, Col. iii. 12.

† Prov. xiii. 34. Ps. cxxxviii. 6. Is. lvii. 15. lxxvi. 2. Matt. xxiii. 12. Luke xiv. 11. xviii. 14. James iv. 6. 1 Pet. v. 5.

the natural order of events and that the propriety of its continuance to the end of time is indicated. We think this is a fallacy. Fully admitting that the first teaching of Christianity was oral; from the very fact that the New Testament was written at all, our mind has reached the conclusion that the preservation of the great truths of our religion was purposely placed upon surer ground than that of oral communication. Nay it was to guard against the errors introduced by this very oral communication that writing was resorted to. Oral communication was teaching men untruths concerning the true nature of our Lord, and St. John wrote purposely to afford security against a pestilent heresy that rested on oral teaching. The written word was given as it declares for itself, "by inspiration of God and is profitable" for what? for proof? no, but directly "for doctrine, for reproof, for correction, for instruction in righteousness," etc.* But enough of this. We have a more serious objection to this whole view of Scripture, and it is that its tendency is to rob Christianity of that spirituality which is its very soul. What is the theory viewed in its practical results? We are investigating a point merely of the law of evidence. Nothing else can fairly be said of it. Now evidence has relation to facts merely. Admit then all for which our author contends, and what is the result? A previous statement is made of a fact, viz. that CHRIST JESUS the Lord died to save sinners. The New Testament is resorted to and there proof is found of the fact. It is true he did so die. And so, if the reader please, of every other important doctrine of our faith. We have learned as facts what they all are. And we ask is all this Christianity, as a life-giving principle imparted by the Holy Ghost? Is there no difference between facts and truths? Have we not melancholy evidence daily in the case of hundreds that a man may well understand as a fact that the doctrines of Christianity are what we state them to be; nay, that he may be able to sustain them as facts by arguments drawn from the Scriptures themselves, and yet regard them with the same speculative coldness with which he contemplates any other facts that have been proved to his satisfaction? The mere statement of a doctrine confirmed by the testimony of Scripture is not the road that a sinner must travel to feel and be influenced in his daily walk and conversation by the truths of the gospel. Better not to know how, triumphantly to establish the fact that the New Testament is true, if after having established it, its truths may not sink into the heart.

"Oh, there is something too desolately cold to the heart of the Christian in a mere knowledge of facts connected with his religion. Such knowledge will never satisfy him, for he feels that no learning, no talents, can save his soul. With good Thomas à Kempis he will say, "I had rather feel contrition than know how to define it." The same ETERNAL SPIRIT that dictated the Bible must aid us in its profitable perusal. Truth is the object of search—our author avows it so to be. What was promised to lead us into all truth? Was it not the Holy Ghost? Say not the promise was to the Church collectively. There can be no truth in the mass but by imparting truth to individuals. God gives not truth to corporate societies as such. They have no heart no soul to be affected by it. It must be

* If the original be consulted it will be found that not a word of the Greek here used to denote the purpose for which Scripture was given, can be tortured to support the opinion that the word of God is a mere book to prove previous statement.

given to men as men, "the Spirit is given to every man to profit withal," it must be felt by them as men, and then they act with combined efforts in the mass. Previous oral instruction is not indispensable to the proper study of the sacred record, but God the Holy Ghost is. Let man, therefore, come to the word itself, let him come child-like, penitent, humble, praying through Christ for the Spirit's help, and he has a surer preparation than any oral teaching, though God may sometimes use such teaching, even as he may domestic bereavement, or the tempest, or the earthquake, to rouse the careless sinner, and send him broken-hearted to the word of God.

The communication from "A Friend to the memory of Bishop Hobart," has been received and shall appear in our next.

Library of the Record.

PAMPHLETS RECEIVED.

CATALOGUE of the Officers, Students, and Alumni of the Theological Seminary of the Protestant Episcopal Church in the diocese of Virginia. Session of 1810-41. With the course of studies, etc.

APPEAL to the Christian community on the condition and prospects of the New-York Indians, in answer to a book entitled the Case of the New-York Indians, and other publications of the Society of Friends. By Nathaniel T. Strong, a chief of the Seneca tribe. New-York: 1841.

THE REVIEWER REVIEWED: Or Dr. Brownlee versus the Bible; versus the Catholic Church; versus the fathers, ancient and modern; versus his own creed; versus himself. By Philalethes. Poughkeepsie: 1840.

Advertisements.

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New York, November 2, 1840. 1tf

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